

GRASS ARCHIST

JUL-AUG 30p

The enemies of the people are those who know what people need

**No.1 SUMMIT BLOCKADED: THE CONVOY:
LONDON GREENPEACE: POISON GIRLS GIG:
COLIN WARD:**



Green Anarchism is a synthesis of two political traditions, both as old as history. Indeed that whole history could be interpreted as the theft of the land from the people and the theft of their freedom, the suppression of the greens and the suppression of the anarchists.

Today on the streets of the City the two traditions, the punks and the hippies, came together to confront authority. At Stonehenge, together, they are fighting the same battle. Greenpeace, the Peace Convoy, Animal lib, Third World groups, radical greens are beginning to coalesce into a movement that will change the world.

We hope that 'Green Anarchist' will bring together people who see that the exploitative society results in the decimation of natural resources as well as the exploitation of people. Anarchist thought has a long history of concerns that the green movement is interested in. Kropotkin's 'Field, Factories and Workshop', 'The Conquest of Bread' and 'Mutual Aid' all express concern for the natural environment as part of the liberation process.

There are, equally, many people in the green movement who are dissatisfied with the various political parties who, tied to the very institutions that have ravaged the natural world, set peoples against people and developed the techniques of killing to the stage where total destruction is possible.


Anarchists believe that institutionalised power in the form of the state, and peoples' obedience to that power, has resulted in the situation that humanity finds itself. The early powerful states of the Mediterranean with their pressures on the surrounding countryside and exploitive agriculture resulted in rapid extension of desert areas. Now the exploitation is world-wide; modern techniques can cause a havoc that a man with a machete was never able to do.

Yet if the possibilities of self-destruction are immense, so are the possibilities of creating a satisfying, free and reasonably fed world. A rational approach to agriculture, transport and production is only inhibited by a power-based financial and political system in which people are deprived of any control over the forces which govern their lives. There is no doubt that people are capable of such self-management. They did it in Spain in 1936 in the most difficult circumstances.


In a situation that appears to be increasingly hostile, we hope to create a magazine that encourages co-operative effort; that highlights the sort of direct action that Greenpeace has been initiating; that encourages the anti-nuclear movement into forms of direct action as not only a means of defying the nuclear state, but also as a means of discouraging unthinking obedience; to engage in self-managing actions leading to thinking about a self-managed society.

THE NEWS LANCASTER HOUSE DEMO

Reagan held up and re-routed by Summit 84.



In mid afternoon on Saturday, June 9th, the first limousine from Lancaster House had got through. The second, carrying Nagasone, the Japanese Prime Minister, was stopped by a few demonstrators dashing out in front of it and sitting down. They were dragged away by the apoplectic police. But demonstrators in the Mall saw police and security men hurriedly close ranks inside Lancaster House. Reagan's limo was stopped and finally rerouted. The Summit was blockaded.



Nicolas Walter writes:

The first two days of the Economic Summit were marked by small but effective actions by Christian CND and Green CND. The last day began slowly. It steadily improved. The CND march and rally was as large as usual. The CND demo around Grosvenor Square involved about 2,000 people blockading the area for three hours. The Summit 84 demo involved about 4,000 people blockading the area for five hours. At the time it was impossible for anyone to know what was happening in dozens of places in Central London, but after gathering reports from the police, the media and the demonstrators, it is clear that the Summit 84 action was a complete success.

There were about a dozen sit-downs extending from the front entrance of Lancaster House in the Mall, around St James's Park to Green Park to several road junctions in St James's. The largest security presence was in the Mall, where the first sit-down was cleared by arrests soon after 1.00, and where several hundred demonstrators remained until evening.

It was they who saw the effects of the lightning sit-down in Picadilly.

Alan Albon writes:

The first limousine, carrying Trudeau swept past us in Picadilly where there were no barriers and few policemen. Then the Japanese limo approached

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flanked by an outrider. Somebody ran out and halted the outrider. The limo slowed down so we rushed in front and stopped it. I held my hand up in a halt sign then slid swiftly to the ground to join my son and his girl friend. Then we were dragged away, about ten of us.



Earlier the police had been bussing out demonstrators. Marcus writes:

In Piccadilly outside the Ritz the police had done a wonderful job blocking off exits and entrances with policemen, policewomen and barriers. So we added to this blockade by sitting down in the road and every now and then we would be dragged out of the way to allow a car through. We then sat back down



This game continued until more police arrived with large green buses and it was then that our blockade down by at least 500 people who were taken away in the buses. It left us looking pathetic and helpless as we could no longer block the road. We were outnumbered by the police, who formed a horse shoe in the road allowing out the traffic from the Summit. Further along the same thing had happened. Those who had been arrested were given a good roasting off and released with no charge.

Throughout the day there were sightings of the anarchists. At one point they were seen running down Oxford St, black banners aloft, chased by more apoplectic policemen. Great.



N.W. continues:

And Reagan hadn't seen the last of the demonstrators. That evening the convoy of conference delegates was stopped on the way to the banquet at Buckingham Palace, and Reagan's car was held up at last.

Run-up to the Action

During 1983 there was growing support for non-violent direct action in the nuclear disarmament

movement, but in January 1984 the CND National Council decided to organise no demonstrations of non-violent direct action this year and no demonstrations at all during Easter or the Economic Summit.

Activists in the radical wing of the movement replied by circulating proposals challenging both decisions through the Action 84 process. The general proposal for a national demonstration of NVDA as soon as possible won general agreement, and the specific proposal for a mass blockade of the final session of the Economic Summit won most support. In April these two proposals were discussed by the CND National Council, which decided to compromise by organising a symbolic demonstration of civil disobedience at the American Embassy, at the same time as a conventional march from Hyde Park to a rally in Trafalgar Square.

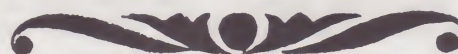
Some of the people involved in Action 84 accepted the CND decision, but many others decided to ignore it and continue with the original proposal, presenting the movement with a choice of three demonstrations at the same time on Saturday, June 9th. This group adopted the name Summit 84 and formed a working group to coordinate final plans, circulate information, and obtain publicity. The agreed plan was for a non-violent blockade of the Lancaster House area from 12.30 until the conference delegates left; the material circulated included a propaganda leaflet for the movement, a detailed briefing document for the demonstrators, and a manifesto for the day; the publicity was the biggest problem, the national media being indifferent until the last moment, and the movement's press being generally hostile - with the exception of 'Freedom' and 'Greenline'.

But despite our great difficulties and small numbers, we achieved our main objectives. We maintained complete non-violence at all times. We maintained spontaneous flexibility in the face of changing circumstances and took intelligent initiatives at appropriate times and places. We paralysed central London for the whole afternoon, we delayed the departure of the conference delegates and we obstructed several of their individual cars.

We did our best to bring home to our rulers and to our fellow humans throughout the country and the rest of the world. Now we must learn our lessons from our experience and think of the next step.



There is a public meeting of Summit 84 at County Hall, London SE1, on Sunday, July 8th. from 2.00 to 6.00.



THE NEWS SQUARE SIT- DOWN

Having assembled at Hyde Park with Green CND we set off for the sit-down in Grosvenor Square. Looking around, the police had done a nice job of blocking off every entrance and exit so at these points loads of people sat down in the roads singing peace songs. Here, the police had no intention. All was peaceful. So, having spoken to Tokyo TV, we moved on to Lancaster House.

Later on in the day the remaining Grosvenor Square protestors who tried to get down to Lancaster House found their way blocked by barriers and police.



"But officer it was such a lovely day and my feet were killing me."

GREEN PEACE UK UP BIG BEN



Greenpeace UK (not to be confused with Greenpeace London) brought their message closer to home, spectacularly. They draped it across the face of Big Ben. A previous action had been aborted by the police, acting, probably, on a phone tap. Greenpeace learnt their lesson. We're all learning it.

GREEN CND ACTION



"Cows, not Cruise", "Bread, not Bombs". On Friday, June 8th, Green CND tried to link the Summit with the alternative Summit but did not quite succeed. There weren't enough people. But a symbolic action took place. Everyone linked hands up to the Alternative Summit, then pictures of drugs, arms and food were passed up and down the chain. After which the Greens went to gather in Hyde Park. Here they finished the action holding hands in a large circle.

THE ROOT OF THE PROBLEM:

The Cold War is the vital excuse to arm Third World governments to suppress their peoples and take their crops to sell to us.

78% of Guinea Bissau is growing peanuts for export. They had famine in '69, '70, '71 and '79. In 1972 for every ton of famine relief, Mali exported 4 tons of crops including cotton. Their land is used to grow crops for us and not food for themselves. We wear cotton jeans therefore they starve. It's that simple.

The Superpowers have invented the Cold War to justify the arms sales and repressive regimes that stifle protest and maintain exports.

To maintain the export of these crops, profitable to both the Third World elites and the multinationals, any local protest must be suppressed, by our guns. To excuse these arms sales our governments have to invent the bogey of communism. "We have to create an emotional atmosphere akin to a wartime psychology. We must create the idea of a threat from without." (John Foster Dulles) All local protest can be labelled communist and stamped out.

Likewise Russia, to hold on to its satellite puppets, has to foster the American bogey. Then it can keep its tanks in Hungary and its clients in power.

But having invented the Cold War to hold on to their economic empires, they have to continue the pretence by spending enormous sums on arms to the terrible extent of the bomb. The exploitation of the Third World leads to the Cold War. The Cold War leads to nuclear annihilation.

"Pershing 2 has less to do with our security than with bolstering American American policies in the Third World, which is in the process of being recolonised." (Eppler)



**CROPS
FOR
EXPORT**

The Philippines example

In the Philippines Reagan arms tyrant Marcos to the teeth on the pretext of defending the world against communism. Marcos uses his troops to drive Filipinos off their tribal homeland. He can then sell off (at great personal profit) the logging concessions to his buddies and their American multinational associates. That's the quid pro quo for the American arms. So the country is being stripped of its trees which make our oxygen. With no trees the rainfall decreases. What rain there is erodes the uncovered soil. Finally the land, now privately owned, is put down to monocultural crops for export. Marcos, his buddies and the multinationals are delighted at this economic growth. The tribes are destitute.

Aid as an "unfriendly act"

We sell arms to Marcos too. So our Commonwealth Development Corporation is able to invest £6m (it's called development aid) in a 4000 hectare palm oil concession, after first driving off the original inhabitants. Very profitable. No wonder Tanada, a Filipino opposition politician, has said, "Aid will be considered as an unfriendly act."

The global problem is the guns which support economic imperialism which exploits the Third World.

And what are the Summit leaders talking about?

More arms, more Cold War. More international trade, more Western goods in exchange for more Third World crops, more starvation. It's called Economic Growth. They want to solve unemployment in the West by sending more goods to the Third World in exchange for their crops. So those crops can't be used to create their own employment. The Summit leaders want to export our unemployment to the Third World. They want more 'Liberalisation of Trade' so that we can destroy their indigenous industries with our mass-produced goods.

They are also talking about interest rates, straight talking. Reagan has cut taxes on the rich so he's got less funds for his increased arms production. He has to borrow, which puts up interest rates in America. Because we have abolished exchange controls, we are lending him our money for the nice high interest rates (so our money is creating employment in America instead of in Britain). That's the reason for the American boom. But the Third World is having to pay out as well, is also having to pay these high interest rates on its extravagant debts.

For every 1% increase in interest rates the Third World is having to fork out another 3½ billion dollars.

The world's poorest are being starved because of America's increased defence spending for a fraudulent Cold War.

What should be done?

1. End arms sales to Third World governments.
2. Cut American defence spending.
3. Stop all government aid.
4. Solve Western unemployment by Land Reform.

(To make small farms economic, cut (indirect) taxes on the poor to reduce the cost of living.)

This was the leaflet that Green CND distributed at their action on June 8th. Thanks, Green CND for letting us print it.

**CROPS
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THE WORLD

WHY did Botha come to Britain. And Why did Thatcher allow it? **NAMIBIA F...ED?**

WHY did Botha come to Britain. And Why did Thatcher allow it? Their major common interest is Namibia and how to install a compliant government there which will continue the theft of Namibia's mineral resources, to say nothing of her crops. Namibia is the only large source of uranium that can be used in nuclear weapons. So Britain uses Canadian and Australian uranium for the power stations that will weaken the coal miners power and has come to a cosy arrangement with Rio Tinto Zinc for Namibian uranium for its bombs. It needs a government that will continue that cosy arrangement.

Botha needs to pay back the mining multinationals whose political contributions keep him in power. They support him as long as he makes it easy for them to milk Namibia. So he needs a government in Namibia which will continue the headlong depletion of its mineral resources.

That sort of government will not be popular and will need to be kept in power by heavy sales of arms. The excuse for that will be some external 'communist' threat; it always is. The Cold War is essential for capitalism.

At the moment independence negotiations have stalled, again, because some of Botha's tame Multi-party Conference have switched sides to join SWAPO. Having failed to install its own Turnhalle Alliance as a puppet government, and now failing with the more broad-based Multi-party conference, Botha is touring

Europe, trying to get Britain, France, Germany, (with Canada and USA, the infamous Gang of Five) to take over during the negotiations for 'independence'.

He has probably now accepted that he can't stop SWAPO and wants to make sure that SWAPO accepts conditions which, heavily disguised, will allow the capitalist exploitation. If the Gang of Five is in apparent control, then independence negotiations, with a gloss of respectability, can impose Free Trade with South Africa, the use of the South African rand as currency and the other essentials for neo-colonialism, in exchange for aid and arms sales. Namibia will be tied into South Africa's economic empire.

But however much the Gang of Five might approve of Botha's neo-colonialism, because of South Africa's terrible reputation they can't be seen to be getting into bed with him so eagerly. They are



hoist with their own hypocritical morality.

America has joined in by demanding that Cuban troops leave Angola as a condition for Namibian 'independence'. Europe, embarrassed, has rejected this 'linkage'.

Meanwhile, hidden by South Africa's media blackout, the vital battle is being fought by SWAPO's soldiers. As they get stronger, the repression increases. It is not succeeding.

But the final battle against poverty will not be fought by the soldiers, but by the negotiators. The battle will be won or lost in the economic footnotes of the independence declaration.

Richard Hunt

Thanks to the Namibian Support Committee for the information on which this article is based.
Contact: CANUC,
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RIFF RAFF CHIT CHAT

How typical that hardened ideologists dismiss or ignore music and poetry. However there is a movement spreading among younger punks; pacifists and poets; which is much closer to the street. They embrace animal liberation; they are often vegans but certainly vegetarians; they regard music as part of their diet and poetry as part of their music. They are often to be seen in black clothes without frills although they could equally be dressed in vivid colours assembled from jumble sales. They duplicate or print their own mags. or fanzines. They hawk them around on demonstrations and celebrations. They share food; rooms; money and time. They have a lot of fun and are quite certainly going to be the seeds-of-anarchy in Two Thousand AD. Because beyond their fun is passion and commitment which may lead those of us in older generations to question our arrogance and assumptions. Having spent much of the past four years on the streets I have been in a good position to observe the growth of community bookshops; the positive mushrooming of feminist magazines; countless smalltown but largehearted anarchist duplicated pocketpamphlets; and a new spirit of anarchy and poetry-of-anarchy which may well surprise the stolid tribes of traditional anarchist and ecologist media. What this paper needs and what our sister papers like Peace News; Greenline and Freedom need, are more contributors who also streetsell; who set-up travelling-bookstalls; and who realize

that to sit back waiting for a familiar local face to appear with such magazines is to condemn the distribution to a smaller circle. From my own experience when streetselling, to carry a selection of pamphlets and magazines helps in every way. So that one person may see at least one or two magazines of interest. Contrary to the myth that to sell several confuses - well, of course it confuses the partisan editors who foolishly assume their own magazine to be the only one of value.

Here are a few of those community bookshops:

Books Upstairs is a converted bedroom. In spite of this, besides bookshelves around the walls there are two comfy armchairs; a coffeetable; a children's cornerspace; plus coffee & kettle with music from cassettedeck plus radio. And still there is plenty of room for people to gather for meetings. There is a noticeboard plus countless pamphlets and magazines. It is literally above a wholefoodshop in Parchment Street, Winchester. Seek it out. Tell your friends. Distribute publicity about such a useful bookshop which is equally an important meeting place and a coffee shop. Above 'The Grain Store', Winchester, Hampshire.

The Other Branch has been a focus for people at Warwick University; for townspeople of Leamington. It has already celebrated over ten years of voluntary and collective life. It has a marvellous selection of books; a children's room; with strong feminist and anti-racist sections; political literature and volumes of poetry. Pamphlets and magazines of every description. Find this bookshop by visiting The Rainbow Cafe in a nearby street! Find the Rainbow Cafe by asking for Cornmother.

In Other Words graces Mutley Plain not a long walk from Plymouth citycentre. Founded by two feminists and activists in the libertarian peace movement, it is another lovely bookshop to browse in. Postcards & badges abound. Efficient and friendly.

GreenLeaf is on Colston Street, close to Christmas Steps in Bristol. Below the Urban Centre for Alt. Technology and above the Greenleaf Cafe! Ecology predominates; cookery and thirdworld issues side by side with feminism and Alt. Medicine/Health.

Blackthorn greets visitors with jazz albums and political jewellery (CND). Strong anarchist and socialist sections. Large number of magazines & pamphlets. In the basement the finest cafe - Bread & Roses. Visit Leicester just for these two meetingplaces under one roof. In the High Street, Leicester.

Mushroom is in Heathcote Street - probably the oldest of the newer wave of radical bookshops, where the founders also print or publish; choose only books & magazines they believe to be relevant and create bookshops worthy of their forerunners. Heathcote Street, Nottingham.

Dennis Gould





FIELDS AND FACTORIES by Colin Ward

WHEN Willam Morris was born in 1843 the population of Britain was equally divided between town and country. This itself was considered extraordinary, for not only had the population doubled since the end of the previous century but its locational balance had changed completely. In 1800 eighty per cent of the population were rural dwellers rather than town dwellers. By the time Morris died in 1896, not only had the population doubled again, but at least seventy per cent were urban dwellers. All through the century and all through his lifetime the industrial cities had grown like mushrooms. It was a phenomenon as dramatic and awesome as the urban explosion in the cities of Latin America, Africa, India and South East Asia in the last forty years.

Every single social critic and prophet of the Victorian period was united in condemnation of the exploding British cities of their day. Carlyle, Engels, Kingsley, Arnold, Ruskin, Henry George, the list is endless. Morris of course, in 'News from Nowhere', described his own vision of the future greening of the city, and its dissolution in the dispersed city region. As he put it, the "big murky places which were once the centres of manufacture" have disappeared, and there has been "little clearance, though much rebuilding, in the smaller towns. Their suburbs indeed, when they have any, have melted into the general countryside, and space and elbow-room have been got into their centres."

The 19th century critics and prophets were similarly concerned about the countryside and the changes happening there. We have a great creative legend on the underside of British history to which Morris subscribed, that at some time away in the past, the land was held by the people and that every family had a right to the livelihood they could gain from their portion of it. Gerrard Winstanley and many others saw the Norman Conquest as the moment of transition, but the rights of commoners and cottagers, the people we would today call squatters, existed long before then, and persisted long afterwards.

The process of enclosure, lasting over many centuries, was an immense historical injustice directed by the

rich and powerful against the poor and needy. The excuse was, just as in different circumstances it is today, that a far more productive agricultural system, bringing benefits to all, would be the result of putting control of the land into fewer and fewer hands. In any case, the expanding industrial towns were crying out for the busy fingers of the children of the poor.

Long before Morris was born, William Cobbett spoke up for the dispossessed. "The cottagers," he said, in opposing a proposed enclosure at Horton Heath, "produced from their little bits, in food, for themselves, and in things to be sold at market, more than any neighbouring farm of 200 acres.... I learnt to hate a system that could lead English gentlemen to disregard matters like these! That could induce them to tear up 'wastes' and sweep away occupiers like those I have described! Wastes indeed! Give a dog an ill name. Was Horton Heath a waste when a hundred, perhaps, of healthy boys and girls were playing there of a Sunday, instead of creeping about covered in filth in the alleys of a town."

Agricultural Decline

Agricultural improvements, coupled with the policy of getting all those stupid yokels off the land, brought the short-lived period of 'high farming', in the time when Morris was a child. But it was short-lived and it was followed by a decline which lasted, with a brief hiatus in the first World War until 1939. In his contribution to the collection 'The Victorian Countryside', Professor F.M.L. Thompson begins a paragraph with the sentence, "The English countryside has probably never looked more prosperous than it did in the 1860s" and it ends with the lament that, "The countryside has seldom looked more dejected than at the turn of the present century; neglected and overgrown hedges, weed-infested meadows and pastures, decaying thatch, dilapidated buildings, untidy farmyards; everywhere examples of lack of attention, misfortune, or despair could be seen...." Anyone over 60 will remember this atmosphere of the broken-down picturesque as the

characteristic rural landscape of their childhood. It was of course a haven for wild life.

And paradoxically, when agriculture was at its lowest ebb, the mood of "back to the land" and "the simple life" arose. Jesse Collins won the Liberal Party to his slogan "three acres and a cow" and the emerging socialist movement was similarly concerned with the revival of rural life. Widely sold books of the 1890s like Morris's 'News from Nowhere', like Robert Blatchford's 'Merrie England' (which sold nearly a million copies in a few years) and like Peter Kropotkin's 'Fields, Factories and Workshops' predicted a new marriage of town and country.

Kropotkin argued for mixing factory work with farm work, brain work with manual work, town work with country work. His particular prophesy was this: "The scattering of industries over the country - so as to bring the factory amidst the fields, to make agriculture derive all those profits which it always finds in being with industry and to produce a combination of industrial work - is surely the next step to be taken... This step is imposed by the necessity for each healthy man and woman to spend a part of their lives in manual work in the free air; and it will be rendered the more necessary when the great social movements, which have now become unavoidable, come to disturb the present international trade, and compel each nation to revert to her own resources for her own maintenance."

Gardens With Cities

The most influential of these prophets was Ebenezer Howard, who in 1898 published his 'Tomorrow: a Peaceful Path to Real Reform' later reprinted many times as 'Garden Cities of Tomorrow'. Howard declared that "while the age we live in is the age of the great closet-compacted, overcrowded city, there are already signs, for those who can read them, of a coming change so great and so momentous that the twentieth century will be known as the period of the great exodus, the return to the land..."

The purpose of his proposed ring of garden cities was to take the pressure of population off central cities so that it would be economically possible to redevelop central areas at humane densities.

Howard was convinced that once the inner city had been "demagnetised", once large numbers of people had been convinced that "they can better their condition in every way by migrating elsewhere" the bubble of the monopoly value of inner city land would burst. "But let us notice", he wrote in his concluding chapter on 'The Future of London', "how each person in migrating from London, while making the burden of ground rent less heavy for those who remain, will (unless there is some change in the law), make the burden of rates on the ratepayer of London yet heavier." He thought that the change in the inner city would be affected "not at the expense of the ratepayers, but almost entirely at the expense of the landlord class."

Well, of course, the landlord class has made sure that it hasn't happened that way. The exodus from the cities that Morris, Howard and the rest of them anticipated, has happened and is happening. And instead of lamenting the death of the cities, shouldn't we be rejoicing at the fact that their decline is happening at a

pace which is much more manageable than their mushroom expansion in the last century? Shouldn't we also reflect that when the economies of Liverpool or Glasgow, for example, were booming, when their population was at its highest and their docks and heavy industries were thriving, a terrifying proportion of their populations were living and dying in conditions of unbelievable overcrowding, degradation and squalor.

Our lack of the political will to gain acceptance that the development value of land belongs to the community which generated it, has resulted in the apparent impossibility to renew the dead central districts of the cities at the kind of densities our fellow citizens actually like, and with the amount of open space that the better off take for granted.

Modern Enclosures

Roger Starr, when he was housing administrator of New York told me of his mistification at the way land retains its price long after it has lost its value. In Britain we have what can only be called a capitalist plot, in which we are all interested parties, to keep up the price of inner city land, which should be valued as derelict, simply because in the speculator's paradise of the 1960s and early 1970s, institutional and public investors, like the great insurance and pension funds, invested so heavily in property shares. This is what stands in the way of Morris's greening of the city, and Morris would not have been surprised.

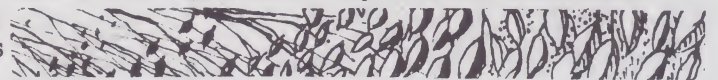
What stands in the way of a realisation of Morris's hopes for a repopulated countryside? Once again it is the artificially inflated price of land. A building plot of a third of an acre with planning permission for one house is on the market locally where I live in West Suffolk at £15,000, and the 75-acre farm down our lane was sold in July 1983 at £3175 an acre.

Planning permission itself can turn the modern farmer from a millionaire into a billionaire. Apart from corrupting the very purpose of land-use planning.

John Seymour has a vision of the rural environment that echoes that of Cobbett in the 1820s and Morris in the 1890s.

He knows a man who farms ten thousand acres with three men and some contractors, growing barley for the subsidy. And he reflects, "Cut that land (exhausted as it is) up into a thousand plots of ten acres each, give each plot to a family trained to use it, and within ten years the production coming from it would be enormous.... The motorist wouldn't have the satisfaction of looking out over a vast treeless, hedgeless prairie of indifferent barley- but he could get out of his car and wander through a seemingly huge area of diverse countryside, orchards, young tree plantations, a myriad of small plots of land growing a multiplicity of different crops, farm animals galore, and hundreds of happy and healthy children..."

If it is your vision too, you have to fathom out the political changes necessary to make it realisable.



This is the text of a talk given at the William Morris Today exhibition at the Institute of Contemporary Arts in London.

IN THE STICKS:

WE HAVE NOT COME HERE TO PROTEST OUR LACK OF FREEDOM BUT

The Convoy. How it all began.

ONCE upon a time there were three sheep who defected from the herd saying they were fed up with having their wool ripped off. The consensus among the rest of the herd was that the fences around the field had been strengthened and the shears sharpened and used closer to the skin as a result of this escape. Moral: all legal movements will disown those who reject the unjust laws and customs and call them trouble-makers in order to maintain credibility vis à vis the moderate majority.

There is a widespread myth that the Convoy are bovver boys. In this the various peace movements of the UK have become victims of government propaganda, whose motive is divide and destroy. The most common lie, reproduced on the front pages of the pulp press is 'gun outlaws'. This was the excuse for the deployment of 50 police marksmen at the recent eviction from Stonehenge in which over 500 riot squad got their overtime and bonus. It is well known that there have never been any guns on the convoy. Another standard propaganda trick was the publication of the lie that "the Convoy beat up Windsor Angels" by the News of the World. This was a particularly nasty trick because the Windsor Hells Angels chapter is one of the most respected group of outlaws in the UK, the idea behind it being to insult the Angels' honour so that a fight would take place. In fact there has never been any contact or hassle between the Convoy and Windsor. That the Peace Movement should be influenced by state propaganda is to some extent unavoidable; it is part of the process of information transmission to which all humans subscribe. If you take nothing as given and find out for yourself, that is a first step towards liberty.

NO SUCH THING AS THE CONVOY

Recently a poster appeared with the motto: "Destroy the system before it destroys you." The author of this poster, when challenged, failed to demonstrate the existence of the 'system'. What can be shown to be is, for example, the existence of Mark or Jonathon who think and act in a particular way (they say they belong to the police force or the SWP). But even though Mark and Jonathon are, the groups they claim to be part of cannot be shown to be except as names on a piece of paper or data on brain tissue. So any 'system' is a collection of humans. We can say there is no

system apart from us, or alternatively that "the system" is our way of thinking, speaking and acting in the world. To say that political parties or groups are is like saying there is a thing called the BUS QUEUE in London. Sure there are bus queues all over the place as long as it is understood that 'bus queue' means a few people hanging around for the 31. Our thinking process is dominated by such woolly concepts based ultimately on the misuse of language. The so-called 'system' is our way of thinking and has to be changed.

Of course there is no such thing as the Convoy. On the other hand there are groups of people who travel together. At some point in time they take on different names. 'Tibetan Ukrainians', 'the Convoy', 'Green Albion' etc. The membership of these groups is not fixed. Whoever's on the road is part of the Convoy. If you get a mobile home and hit the road, you will be 'The Convoy'.

What does happen is a rendez-vous point. Around the last week of June some 1000 vehicles are expected to rendez-vous on the Salisbury Plain, between Glastonbury and Stonehenge, and to proceed to Porton Down for the stop-over.

Yet we must bear in mind that this convoy will be only Joe Bloggs and Mrs. Street and you if you come. If we can change our thinking habits, like the belief in things that are not there, we will make a step towards 'changing the system'.

HOW IT ALL BEGAN

There was a free festival at Glastonbury in 71. There were "White Panthers" and "Diggers" and "Squatters" in 72 who called themselves. "Polytantic" and went to Windsor. There was a large squatting community in Chalk Farm which got evicted by Ken Livingstone. There was Dwyer who copped an extradition order after jail for his involvement in Windsor. There was a group of Wallies around 74 who changed their names and squatted Stonehenge. One of them is buried among the stones - Phil Russel alias Wally Hope, died in "unexplained circumstances" after his arrest and incarceration in a psychiatric ward (see a series of shock slogans and mindless token tantrums by Crass on Exitencil Press.)

THE CONVOY

TO CELEBRATE THE FREEDOM THAT'S ALREADY THERE.

His mate Jeff got done in in Epping Forest. Another wally got given nine years for acid. There was this guy called Dr. John who organised a "Caravanserai" to Trentishoe Festival—some 30, vehicles in convoy left the Polytantric and got bogged down in a swamp. There was Tim Corker, lawyer-anarchist, of A.U.M. who would be seen marshalling vehicles from his blue bus and calling for convoy. Tim died in a similar "unexplained circumstances" inside a state hospital at Kings Cross. There are countless others still around, and each year the community on wheels gets bigger.

GREENHAM COMMON AND PORTON DOWN

There had been a number of one-day free festivals at Greenham. When the women's camp started, the 'Convoy' moved from Stonehenge and set up a free stage a few miles from the Main Gate in an area where a lot of old trees had just been felled by the MOD. There was a party one night when a 100 yard of fence disappeared and people went on to the base for a smoke and some fun. The party was interrupted by the arrival of a chopper full of the riot squad who started busting at random. The only publication to carry this story was 'Overthrow' in California. The British press was told to hush it and the so-called Peace press didn't want to know. Since then the women have carried out mass actions against the base and through the skilful use of publicity made it one of the most talked about issues in this country.

Porton Down is happening this year, and after the Convoy leaves, it is hoped that a large permanent camp will be set up there and that some group will do the publicity to make it a national issue. We weren't so much concerned with the politics of germ warfare as with the fact that the existence of the ideology of disease is firmly entrenched in everyone's mind. Disease is something that the state controls - via early conditioning in the family and later on through established institutions such as hospitals, universities, vaccination centres etc. Some of us think that herpes etc. were actually developed at some of these research centres. In the Soviet Union state control is achieved through psychiatry - the most common diseases being 'anarchy' and 'dissidence'.

The West is more subtle. Undesireables,

particularly of a political character, receive different treatment from others - like a mate of ours who had his leg rebroken by 'hospital orderlies' at the Royal Free, or like Tim Corker who was killed "by a virus" according to official sources. Other cultures who do not have an official theory of medicine manage much better than we do.

DRUGS

One of the most common accusations levelled against the 'Convoy' is that they advocate the use of drugs. This in spite of the fact that our way of life in the West is based on the administration of massive amounts of poison. The germ warfare centre produces specialised poisons. The pharmaceutical multinationals market common poisons and make a lot of money. The government condones the heroin trade in the belief that rebels, are more likely to try it and get hooked, thereby becoming politically inactive. If that doesn't work, 'sexual' diseases are introduced into radical circles.

The festival subculture, for we are talking about a way of life, uses alcohol, weed, hash and mushrooms, natural products of the earth, tested for generations by different societies. Mushrooms and other psychedelic drugs produce 'visions' which may result in a re-appraisal of the value systems of the Western world.

On their own, hallucigens have little effect. The myth of the last decade, "drop acid and see God" has been discredited by practice, for the people who relied on psychedelics alone made little progress and did not necessarily become better and wiser.

Combined with internal struggle, rethinking of the scenario, meditation and much effort, hallucigens can be useful, although, the majority use them for pleasure.

This is not to say that hard drugs are advocated or approved in any way. Heroin dealers who have attempted to cash in on the festival boom have been physically thrown out or otherwise dealt with.

SUMMER CONVOY

This year your rendez-vous on Salisbury Plain has been set up to include vehicles from Glastonbury Festival as well as from Stonehenge. See you around near Porton Down. Go for it.

Peter Todd

IN THE SMOKE:

Dave of London Greenpeace writes this personal view

There's a war on, a war between humanity all over the globe, and the Systems which control and destroy our lives, our environment and the natural world.

They exploit everything under the sun (literally)—all materials and resources on this beautiful and bountiful planet, all the food, all the nature. They rip up the earth, destroy forests, pollute our seas and dominate the land everywhere.

They exploit every person - build factories, offices and plantations all over and force people to work in them or go hungry. They reduce human communities to economic slaves, numbers to be stuck on graphs in their profit and loss accounts, who must obey and labour for them.

Fighting amongst themselves for influence, land and resources, these institutions fuel (and of course profit from) barbaric wars, causing fear, suffering and death to hundreds of millions of people, trapped in the zones of the Generals. Meanwhile as people's land and food is stolen and resources squandered, millions of others starve.

They don't give a shit about anyone, any of us. We are NOTHING to them. They don't give a fuck for the peoples of the world - never did and never will. So this is a picture without illusions.

The financial and industrial institutions which exploit us and the earth are complemented by those which defend, conquer and expand power blocs (the military), which control people (authorities of all kinds, police and armies), those which service us and make us dependent (shops, the traffic system, the welfare state), which mould people into obedient citizens (schools, media) as well as institutions which integrate us and neutralise our concerns, questioning and resistance (churches, charities, unions, political parties and parliament etc.).

In the past when people have rebelled, they have usually explained their struggle as a class struggle to make improvements in the System, or to seize control of it (the land, workplace and towns) from those who at present have power.

In the second case, by establishing worker councils (Russia 1905, 1917, Germany 1919, Italy 1920, Hungary 1956, ...) and town communes (Spain 1936..), they would be able to share and exercise power themselves, and so end oppression. However most

rebellions and revolutions have been diverted by political parties into struggles to establish a new kind of State control over industry and society generally.

As revolution and class struggle have been turned into problems of who should manage the system, so most working class people have turned away from, and in fact have been pushed out of politics. However, the struggle to protect our humanity, and the conditions and quality of our lives has continued daily.

By the 1960's, movements out of control of political parties began to develop—involving fresh ideas and forms of organisation and activity. Independent movements grew up against nuclear weapons, for women's liberation, wildcat strikes, occupations of housing and workplaces (especially in the 1968 uprising and general strike in France), for non-authoritarian relationships and lifestyle, and against ecological destruction etc. It was within this atmosphere of questioning and self-organisation that the group I eventually joined, The London Greenpeace Group, was founded (along with other such groups) in 1970. Primarily to campaign against nuclear bomb testing it gradually broadened out to question this whole society and our personal responsibility to act in our every day lives to change things.

In 1977, with all political parties and Unions defending nuclear energy, a large movement of independent local groups, protest and direct actions (occupations and blockades of sites etc) grew up all over Europe and America to close down all nuclear installations. One of the few independent groups in England to be active during this whole decade, London Greenpeace was able to spread valuable information and contribute practical and theoretical ideas to the anti-nuclear movement. This was especially helpful in the formation of regional, or issue-based, action networks and federations based on autonomous collective and groups. Members took part in site occupations and blockades, and blocking nuclear waste transport. There was a great awareness that it was the whole, centralised, destructive system which was being challenged, and that there were radical alternatives which it was up to ourselves to create. At the same time there was the resurgence of a wide range of self-organised

GREENPEACE

movements for change, including large, anarchistic youth revolts. By 1980, the anti-nuclear struggle had begun to come up against heavy police opposition on one hand, and on the other hand the now familiar attempts by Left groups to co-opt it. At the same time the threat of nuclear war stimulated the rebirth of massive "anti-bomb" protests. Whilst most of these seemed to be channelled into futile appeals to politicians, and into joining single-issue hierarchical organisations, there were many involved who knew something more fundamental was needed. In England, this peace movement totally failed to oppose the war in the Falklands. I joined London Greenpeace at this time as one of the very few groups (mostly pacifist and anarchist groups) active in some way against that war. Later peace camps began to spring up outside military bases everywhere, and a radical anti-war movement began to grow. This inspired us, especially with the large-scale blockades to try to close bases. It seemed that people were drawing on the experiences and strengths of the earlier anti-nuclear power activities.

It was then that some of us felt the time could be right for significant opposition to the war machine in our towns as well. With our hearts in our mouths we called for an occupation to Stop The City of London the centre of finance for the arms trade on 29th September 1983. After 1500 people took part in that encouraging action, a movement developed which decided to re-occupy the "City" in March this year. This time 3000 people from different movements came together for an amazing and determined protest against the profit system itself. Let's hope these actions continue to grow and spread to other towns.

All this time, we in the group felt that mass protests should complement and not detract from the opposition that's needed to everyday oppression all around us. Whilst protest movements give confidence and a focus to discontented minorities and sub-cultures, the majority of people face a daily struggle for survival and self-respect, to overcome isolation and constant hassles by the Authorities. This daily struggle throughout our society carries the seeds of widespread opposition and community solidarity.

Yet the system is maintained by their authoritarian culture. To encourage each other to question and undermine that culture helps us all to increase our confidence to oppose the controls forced on us. Hence, for us in London Greenpeace, it is vital that we relate our ideas to people's everyday lives and struggles. It's important to actively criticise and oppose the use of money, in favour of sharing to support opposition to the power and violence of the traffic system (probably more effective than the police in ensuring social control); to encourage respect and defence of animals and the natural world, and for people to stop eating and exploiting animals; to try to involve children in what we do, and support their struggles, as well as support parents with their responsibilities and hassles; to encourage people to reject materialism, all the useless junk we are expected to buy and consume, especially junk food; to explain the way the system buys us off with luxury imports (coffee, sugar, minerals, tropical fruit etc), and the effects this has on people in third world regions; to encourage opposition to sexist attitudes, and active support for women's struggles; to oppose the ever-increasing dependence of people on drugs of all kinds - tobacco, alcohol, coffee, dope, TV, sugar, vallium, etc.; to criticise the idea that 'experts', 'leaders' and Authorities of any kind know what's best for us, or should have any power over us; to support people creating their own entertainment, developing craft skills and educating each other; to encourage mutual aid and solidarity in our neighbourhoods, and support all self-organisation and resistance to the various Authorities - tenants' groups, workplace organisations, parent and toddler groups, and associations of every kind which people create and participate in to fulfil a need.

To achieve this will be a process of ecological and social revolution, in which we abolish all the structures of the present system and create a world based on our humanity and common sense.

A personal view by Dave, (London Greenpeace).



ECONOMICS OF AFFLUENCE

ANARCHISTS are often accused of being hopelessly impractical and idealistic. It is true that many think in political terms of revolution, and solutions that will only come with Utopia. Basically, however, the ideas have a relevance, and an urgency, if we have the wit and the imagination to break away from the old clichés that stand in our way. The cardinal difference between the anarchist approach and the political approach is that the party seeks mass acceptance and we seek mass participation. Man has come to the end of his reserves of productive virgin land, so the land we have has to be farmed in the real sense of the word. Farmed to feed and to continue feeding. To those who still think that industrialisation will solve these problems, I will quote Dr. E. S. Schumacher, who pointed out that intensive factory farming is no answer to the world food problem. He pointed out that: "The average American farm worker has behind him an investment of £10,000 and farm productivity per man is among the highest in the world. But productivity per acre of agricultural land was only half that of Britain, which in turn was a quarter of that of the United Arab Republic.

Economics Mumbo Jumbo

Today we are in a period of economic crisis, an impasse of a system of financial mumbo-jumbo that so-called socialist politicians are vainly trying to make work. At the mercy of the whims of this modern fetish, which has no basis in rationality or usefulness, men are willing to live their lives. The honeymoon of postwar prosperity has come to an end without an understanding of the real state of the world.

Most of the newly independent nations pin their hopes on industrialisation. It is thought to be a source of power, and it is in political terms, but in the long term it is going to be a source of weakness, danger, enmity, strife and human misery. If mankind retains the present financial set-up, the competition to sell industrial products is going to get fiercer and fiercer and the pace will get faster and faster and the workers will tie themselves to an industrial treadmill that is without purpose or satisfaction. In face of the continued world food shortage the price of this most essential of all needs is likely to rise steadily. The vulnerability of Britain's economy is obvious to all but the economists who urge greater production.

The sad fact is that we are gradually covering our greatest asset with concrete and buildings. The soil and climate of Britain is a peasant's dream

and although productivity in agriculture has far outstripped that of industry, its potential, in the context of a sensible social and economic policy could be immense.

Movement Bric-a-brac

The cry of course is that one cannot turn back the clock, but if the direction one is taking is a cul-de-sac, one has to turn round and try another way; and if the approach can be made without preconceived ideas and traditions, so much the better. In terms of human happiness even the affluent West cannot contend that industrialisation has been an unqualified success. There is little quality in life or production - houses and rubbish dumps are lumbered with the bric-a-brac of industry; cities and roads are so clogged with cars that there is no longer any pleasure here; the benefits of lying in the sun are more than counteracted by the nervous energy expended in getting there. Yet the only solution according to the politician is the production of more and more of this mediocre trash. Many anarchists have fled this madness, failing to convince their fellows of the folly of such a system. To continue to talk in political terms is to fail to make ourselves understood. People are not unaware of the unsatisfactory nature of the times in which they live and, if they hear the same sort of terms that they hear ad nauseam from the political parties, anarchism will continue to be dismissed.

The problem for ^{us, the} man is two-fold; to humanise industry and to deal with the spectre of famine that haunts the world, and this requires the participation of people, a study of the problems and what action people can take. The individual must regain control of his environment. The ability to grow food and control the source of food is probably the best way to secure this independence. Until the industrial workers realize this, they will remain essentially a slave to the



COFFIN CLUBS

The trade union and the co-operative movements have deteriorated into the same sort of impersonal corporations that abound in our society mainly because the mass of members fail to participate. They control vast funds, the membership still has constitutional control over these organisations, a small revolution could take place if they exercised their power. Trade unionists contribute vast sums in political contributions which, after all, goes to a political party that maintains the status quo.

Every local authority is obliged to supply an allotment to those who have no garden. There are acres of disused land which should be used. It may seem irrelevant when the shops are crammed with food but is it irrelevant to the millions who go hungry every day? The biggest contribution that anyone can make to the world food problem is to say we do not need to extract a contribution from the world larder.

Humanity achieved some sort of control over the environment. Today we have to achieve an independence from an artificial system that prevents a full enjoyment of all life has to offer. Modern techniques to peoples needs - physical and psychological. The modern Briton could do this, it must be the reply to redundancies.

Do not say to the government that you must do this for us, but say, 'We are going to see that our families are going to secure a more stable community' and use the union funds to this end, not only to procure a more stable community here, but also abroad by using industrial knowledge to enable the hungry to stabilise their agriculture.

The limiting factors in agriculture are low rainfall, soil impoverished of organic matter and sometimes badly deficient. The first factor is sometimes aggravated by human activity. The second is almost always caused by it. Often communities are caught up in a circle of poverty which they themselves cannot break. They burn the dung and the cover for fuel which makes the soil more and more arid. A big factor could be the provision of simple paraffin stoves and supply of fuel, the study of solar machines, wind generators, pumps, desalinators, improved hand tools, seeds, animals, provision of wind breaks, vermin-proof food stores

Just the indication that somebody cared would encourage enthusiasm and participation. We have made progress in breaking down religious objections here to population control. Perhaps some progress can be made in India with the sacred cow. We all have them, they are our biggest problem.

Alan Albon

REVIEWS



Cured to Death

CURED TO DEATH: an anarchist report on the effects of prescription drugs. Article by Arabella Melville and Colin Johnson, published by New English Library price £2.50.

In Britain, as in most countries of the affluent world, drugs represent the first line of therapy for almost all health problems. Most people will take a pain-killer for a headache without a second thought, and if they suffer less familiar symptoms or anything apparently more serious, they will consult a doctor and, four times out of five, receive a prescription for drugs to suppress the symptoms. It is a situation that has become a focus of controversy over recent years, but it is proving remarkably resistant to change.

Cured to Death is a book that analyses the health care problem from an anarchist perspective. By focussing on the power relationships between business

and government, doctor and patient, salesman and target, we show that the structure of the pressures acting at all levels. Its effects are also predictable: when economic and institutional power are exercised in the way that is characteristic of our culture, the individual's welfare is subordinated to the greater institutional good. Thus the pharmaceutical industry shows healthy profits while we, the consumers of its products, grow steadily sicker.

With the growth of drug-induced disease that follows the explosion in the use of ever-more potent drugs, individuals become increasingly dependent and powerless. Drug therapy has evolved as a form of passive medicine: patients are expected to comply with their doctors' instructions, to take the medicine as directed, and are discouraged from questioning any decisions. When they fall foul of

the system and become seriously ill from adverse drug reactions, they are given more medication or rejected by the system that caused them damage. In the book, we document the impact of this reality on the lives of individuals. They discover, finally, that there is nobody to whom they can turn. The outcome of this analysis is that the only way that any individual can hope to achieve health is through taking responsibility for his or her own welfare identifying the causes of illness (which lie, almost without exception, in the nature of our culture), and acting independently of professional institutions. In health, as in every other aspect of our lives, we can only hope to fulfil our potential if we free ourselves from those institutions which would exercise control over us. Cured to Death shows that the benefits of medical care are a myth and thus opens the way for an individualistic approach.

'A GREAT GIG'



'A Great Gig'

Down the Old Kent Road at the Ambulance Station at a benefit gig the Poison Girls gave one of their best performances ever. They never ran out of energy. They were amazing. The more energy they put into playing, the more the audience gave them back and better played the band.

The atmosphere was great, a large lively audience from all walks of life together under one roof.

The Poison Girls have not played in London since March and their let-down in Jubilee Gardens, when they dropped off the end of the programme, did not put them off.

This was most definitely one of the best performances the Poison Girls have ever given. The scene was right. The lights were great, shining down onto the members of the band making them a colourful show of attention. The PA made Vi's voice even more powerful.

They played five new numbers and an amazing two encores. It was a spectacular show.

Their support groups that night were 'Faction' and 'Toxic Shock'. 'Toxic Shock' are a feminist group, Alf and Heff, who sing songs about feminism, war, violence and war toys. Their performance was vivid and

bouncy and started with their fence-cutting song.

The previous night 'Drunk on Cake' and 'Omega Tribe' performed together with 'Eat Shit' in front of a friendly audience. The gig was great and all band members put endless energy into their performances.

Both of these benefit gigs were set up by Martin and the 'Green Anarchist' to raise funds to launch the magazine you are reading now. 'Thankyou' to the bands for their help and support. And their wonderful performances.

And Thankyou to the Ambulance Station, one of the best liberated buildings and a great venue, run by a group of really friendly people.

In future issues we hope to run interviews with many of these bands.

Marcus

GARDEN

The Honorable Potato

A food that central America has bequeathed us is the potato, with the tomato, the same family with the more doubtful benefits

of tobacco which cannot be successfully matured here. We have also the maize or corn plant which can, with protection from early frosts also be grown here.

The potato however, can be grown on small plots of land, and be highly productive. It contains a high ratio of protein and is a crop useful for those that aim at some degree of self-sufficiency.

Modern methods of production are expensive and wasteful, a large proportion of the crop is damaged by harvesters, and irrigation and excessive use of chemical fertilisers influences the flavour. Modern varieties are constantly changing and their genetic basis gets smaller, and become more watery and tasteless, as the scramble for quantity, and disease resistance in the artificially growing environment becomes more acute. The variety of the South American potato plant is enormous but valuable genetic basis for potatoes is threatened by cash crop monoculture which may eventually threaten food supplies. This does not only apply to the potato, recently a parental variety of the Maize plant was found on a peasants holding in Mexico, and the

area where it grows was threatened with so-called development. .

In fact much of our sources of seed are threatened by the

behavior of monopolising seed firms, more facts about this activity of capitalist enterprise can be obtained from The Henry Doubleday Foundation.

The potato can be cooked with much variety and not so long ago every country garden had its potato crop.

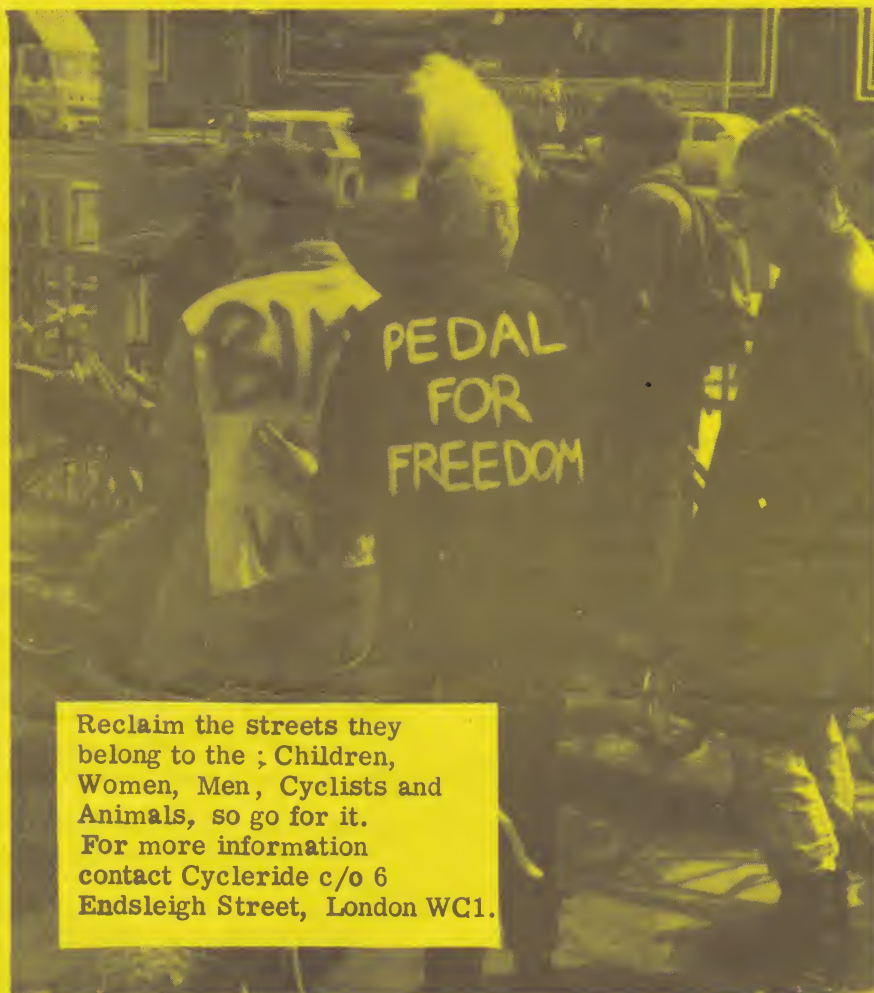
Alan Albon.

CYCLE FOR FREEDOM

On Tuesday 5th June (World Environment Day) 15 people took part in a 'Free the Earth' cycleride around North London. The aim was to visit and leaflet places involved with the exploitation of our environment and to slow down passing traffic and make people think.

We all had an amazing time visiting woodlands and marshlands under threat, traffic black spots, Macdonalds (who are cutting back rain forests to have beef ranches instead to provide you with beefburgers) Territorial Army and Holloway Prison where the women had a sit down protest and confantation with the Police. We also visited electricity board showrooms and general shopping areas and leafleted all these places with a suitable leaflet.

It was a really good day slowing down and stopping traffic, breaking off for a picnic where we met up with more people. We plan to do more cyclerides like this one and you can do one too.



Reclaim the streets they belong to the ; Children, Women, Men, Cyclists and Animals, so go for it. For more information contact Cycleride c/o 6 Endsleigh Street, London WC1.

A GOOD RECIPE



Chick peas & Apricots

Ingredients

Chick peas and apricots
6 oz. parsnips
6 oz. potatoes
6 oz. turnips

6 oz. carrots
all finely chopped.
1 lb chick peas
6 oz. dried apricots sliced.
8 oz. onions, two large ones.
chop finely.
1 lb. tomatoes, or a tin.
2 cloves of garlic finely
chopped
1 teaspoon of ground cummin
1 teaspoon of ground coriander
 $\frac{1}{2}$ teaspoon of ground chile
 $\frac{1}{2}$ teaspoon of ground cardomen
 $\frac{1}{2}$ teaspoon of Garam Masala
This seasoning is very much
a personal taste. You may
need more or less.
Vegetable oil.

Method;

Soak chick peas the night before and steam in a pressure cooker for 30 minutes. In another pan place oil and sweat off all finely chopped ingredients. Add the spices and cook out. Once the vegetables are soft, add the chick peas, apricots, tomatoes and a little water. Allow to get hot. Taste for seasoning and adjust. Simmer gently for 20 minutes until spices are cooked out. This can be served on a bed of Bulgur, Cous cous or rice. It serves about 4 people.

Marcus

ACTIONS



Reclaim Chilwell.

Mass Trespass July 1st.

In February this year Chilwell Army Depot in Nottingham was leased to the USA F. It is the first of additional bases being offered to the Americans by the MOD. Prior to the America take over, much of the land was promised local housing and schools instead it is to be used to store a rapid deployment force of 1500 US military vehicles.

The Trespass begins at 1pm.

The Northern area is an all Women's action. The rest is mixed. Toilets, First Aid as well as creche and over night accommodation in Nottingham if you let them know in advance

Contact Reclaim Chilwell
c/o Nottingham CND
15 Goosegate
Huckley
Nottingham NG1 1FE.
Tel. 0602-581948.

Porton Down research centre

End of June.

Porton Down does experiments on animals to find out about chemical and biological weapons. The Convoy is moving in on from Stonehenge to demonstrate against the maltreatment of animals and the research into chemical and biological warfare.

Million Miles to Peace.

Fun Day Event to raise funds for your CND group make use of this event it could be a good one so contact your local CND group or National CND 11 Goodwin Street London N4.

Life or Death Week

This includes Stop the City on Thursday September 27th but we must create a large build up for the days leading up to this event. By organising local actions around the arms trade etc. The Greenham Women are calling for 3 Million women to attend a mass action, to take part during this week of actions.

Harvest For The Hungry

Set up by the Green Collective so for further information contact Harvest for the Hungry, Box 272, Peace News, 8 Elm Ave Nottingham 3.

During the week of 25th Aug one acre of wheat will be harvested which has been sown on the land at USAF Molesworth and from there on a gathering will take place bring food, friends music, children, sunshine, theatre, paints, and rainbows and make this in to a wonderful peaceful and colourful event.

EVENTS

July 1st. Porton Down Protest. 5 miles from Stonehenge. Candle-lit vigil.

July 1st. Reclaim Chilwell. See 'Events'

July 3rd. Mind, Body and Spirit. Olympia. London. Contact: 159. George St. London W1H 5LB.

July 6th-8th. 'A Future for Forests', a conference in Bristol. Details: Dr. Janet Rowe. Avon Foe. St. John St, Bristol. B53 B53 4JF. (0272 666266)

July 6th. 'The Myth of the Class Struggle' by Frederick James at Details; 4 Wellesly House, Church Row, London NW1.

July 7th. Nudes against Nukes. 1pm. Hampstead Heath. Nr. South End Green. London.

July 8th. Hull Green Day. Details: Betty Whitewell. 3. Thomgath Lane. Barrow-on-Humber. tel. Barrow-on-Humber 30721.

July 8th. Legalise Cannabis/ Sensimilla Rally. Brockwell Park. Brixton, London.

July 11th. A Million Miles for Peace. (See Events)

July 13th. Full Moon Windsor Free Festival. Windsor Great Park.

July 13th. 'Anarchist End of term party. Details; 4 Wellesly House, Church Row, London NW1.

July 14th. Tewkesbury Mediaeval Fayre. The Vineyards Field, Tewkesbury, Glos.

July 14th-15th. Womad Festival. Brixton.

July 16th-26th. 30 Bases Cycle Tour. Contact: Marple Youth CND, 6. Barnham Rd. Marple.

July 20th. Mastermix 84. Longleat Estate. Tel. Bristol 40513.

July 21st-22nd. Scoraig CND Festival.

July 27th-29th Elephant Fayre. St Germans, Cornwall.

July 28th-August 5th. London to Barrow 450 mile Cycle Ride. Contact: 47a. Thornton Ave. Streatham Hill, London. SW2.

AUGUST

August 1st. Cantlin Stone Free Festival. Clunn Faest.

Aug. 1st- 18th. Malulle Superphenix Summer Peace Camp.

Aug. 6th Hiroshima Day.

Aug. 9th. Nagasaki Day.

Aug. 10th-12th Green Moon Gathering. Cumbria. Details: Sue Allen, Tynedale Cottages, Garrigill, Alston, Cumbria, CA9 3DS.

Aug. 25th onwards 'Harvest For The Hungry' at USAF Molesworth.

We know this issue has got a bit heavy. Everyone seems to have a lot to get off their chest. Have you? Write about it for us. But keep it short and pointed.

Send subscriptions (£4 for 10 issues), articles (next copy date: 10.8.84.), letters, news, photos to 68a. Cassiobury Park Ave., Watford, Herts. WD1 7LE

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